

THE ANTI-SLAVERY BUGLE.

says: "Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, a majority of two-thirds of the General Conference, exceeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, as soon as three-fourths of the members of all the annual conferences shall have concurred, as aforesaid, such alteration or alterations shall take effect." It is not proposed in the Report of the majority of the committee to submit their action to the operation of this constitutional method, but to carry it by a mere majority of this General Conference, leaving the General Assembly as it is, which, if successful, and the revised chapter be added to the Constitution, will be a palpable violation of the Constitution.

2. Because our discipline, as we understand it, is probably now as strongly opposed to slavery as the state and circumstances of the case will allow.

3. Because we are clearly understood to be and are accepted and treated as a Church opposed to slavery, yet having due regard to the authority of the State.

4. Because our practice under the Discipline is faithful, and faithful of good, restraining the traffic and working the cheerful and voluntary emancipation of slaves.

5. Because we are deeply convinced that an increased stringency of the Discipline on the subject of slavery will greatly weaken, if not destroy, our Church in the slaveholding States, and along the border.

6. Because this relaxation of our influence as a Church, instead of promoting what the majority desire, will very much retard the cause of individual and ultimate emancipation, and much endanger and diminish the welfare of the slaves, for, as regards the slave, we are the only Church which exercises any permanent ministry and pastoral care over the colored people in the slave States.

7. The reason assigned above are founded on the universal testimony, without any variation, of our brethren who labor in the border work, and it is in accordance with current information; and we respectfully submit that such testimony ought to be admitted, and its conclusions expressed in all our official testimony. And we believe if the Church generally were rightly informed as to the true state of the case, she would not only be satisfied, but would approve of letting the Discipline remain as it is. And we suggest that the best way to inform the Church is to publish the alleged facts under the authority of this General Conference. We are happy to perceive that the Report of the majority agrees with the position herein assumed.

8. We respectfully suggest, also, that in 1848 we repudiated the "plan of separation" to enable us to go to our work in the border, and that they received us expressly on the ground of the Discipline as it is, and because they were opposed to the policy of the Methodist Episcopal Church, on the subject of slavery. And it does not seem to us expedient, or indeed just, now to force upon us further measures, which, in their judgment, will very seriously cripple, if not extinguish, the work among them.

9. Because we understand that our brethren of the majority Report do not expect that the measures they propose will aid in our border work, or assist us in ameliorating the condition of the slave population; but they judge that they must feel convinced from the testimony in committee, that their proposed measures will embarrass it much. We cheerfully do them the justice to say that they sincerely believe the measures they propose are right, and that, therefore, they are prepared to bear the consequences that may follow. It is for this General Conference to judge and pronounce in the case.

10. Because we believe that all right-minded men who have had favorable opportunities to observe, or to become responsible pastors in our border work, have come to the conclusions expressed above; and hence, we respectfully submit that our brethren who sympathize with the Majority Report should accept such testimony.

11. Because, finally, we are of opinion that the course indicated above is the proper way to exercise a healthy and judicious influence on the question of slavery, and indeed, the only way in which it can be done. By taking this course, we do not repudiate or assault the authority of the State, but institute a course of moral discipline, which, acting with the legitimate influence of the Gospel, will confer the most benefit upon both master and slave.

Resolved, That we non-concur in the action of the majority.

[The debate was protracted through several days. On Thursday, May 29th, the question was taken on the first resolution in the Majority Report. The ayes were 121, nays 95. The resolution was lost, not having the constitutional majority of two-thirds. What followed is thus stated by the *Washington*:

The day following, or May 30, an effort was made to take up from the table the remainder of the Report on Slavery, which proposed to introduce a new chapter, and which required in special cases a gradual emancipation of slaves hereafter acquired by Methodists. On this a trial of strength was had. After an earnest discussion, and the most urgent pleadings, especially of Dr. James Floy, of New York East Conference, in favor of taking up the Report so that it, or a substitute, or something might be done against slavery, the Conference came to a vote. It was moved to lay on the table the motion to take up the Report. This motion was carried by a vote of 123 to 92. Such is the present state of the case. The effort made prior to the session of the General Conference to secure three-fourths of all the preachers, in favor of a new rule on slavery, was an overwhelming defeat. The effort to carry the two-thirds vote in the General Conference was an utter failure. And, finally, to require a gradual emancipation hereafter in some cases, was also defeated, the overwhelming vote of 123 to 92, nullifying the report to the table.

L. C. Mathew, editor of the *Westeyan*, who attended the Conference to watch and report its proceedings, sent to his paper the following remarks (published before the final vote) exposing the inconsistencies and misrepresentations of the Majority Report. They will let the readers understand the present position of the Church.

May 21.—The long looked for and dreaded Report on Slavery today. The reading of it was a marked feature in the session. Some one, who knew no better, called out, "Let the Secretary read it." But Raymond read it, and read it with telling effect. A hushed and almost breathless audience crowded the State house. Every eye was fixed on the reader. His deep tones entered the document and it stood out a living reality.

It was something new in the history of the body, wholly unlike the atrocious words of fallacy, folly and falsehood of 1836; directly opposed to the sneer against the Abolitionists in 1840 at Baltimore, that was read, but never acted on; and the first time in the history of the Methodist Episcopal Church for half a century, slavery was now arranged at the bar of the General Conference by the authority of a standing committee. The indictment was not as full and unequivocal as we should write it, nor did it come up to what some here would have preferred. But it stood indeed. And while noting the fixed gaze of the Bishops, and hearing the hushed tones of defiant challenge that leapt forth from the lips of the Chairman as he read the argument, and the momentary outbreak of the public errors of each respecting the Church, and accept the appearance for the reality! That voice is the testimony of Methodism against slave holding! This silent assemblage is the Church, now endorsing, with entire unanimity, its utterances of denunciation and judgment. And the money revealed to my mental vision, in stirring contrast, the struggles of twenty years of my life—the persecutions I had seen and suffered in that Church for having slavery. Now, here she stands, in hostile attitude, bearing down in thundering anathemas upon the "corrupt system."

pulse throbbled with interest. The world moved! The Church will magnify herself. Thank God. But soon the special details—the exceptional qualifications—the palpable inconsistencies of the proposed chapter on slavery, disturbed the illusion. And the subsequent clamoring about a Minority Report; the exception made by one of the Committee, who had voted for the Majority Report, but would not be bound by it; with the assurances and criticisms that floated to the surface when the reading had ceased, all persuaded me that the appearance was not a reality. For long years to come it will be Methodism and slavery, identified and inseparable, as they have been for half a century that is past.

The influences at work to defeat this Report are so numerous and powerful that there is no question of the result. It is deemed a foregone conclusion, and will not anticipate a further than I have in previous remarks. To-morrow the discussion begins in good earnest. The pro's and con's caucuses to-night and prepare for it. My next will note the progress of the discussion, which some expect will be of indefinite length.

May 22.—My remarks yesterday were written in view of the sound of the Report on Slavery. Today, I saw it and read it with close attention twice over. I hoped that I might have occasion to qualify my criticisms. But they must be made more stringent.

Not only the change of the chapter on slavery defective, coming short of the result promised by the anti-slavery ministers, and expected by the people, but the preliminary statements of the committee do most palpably falsify the history of the Church. It would be much to the credit of the Church if these statements were correct. But they are not. And no man familiar with the history of the Church in the past will venture to peril his reputation for intelligence or integrity by repeating those declarations, in view of the testimony I shall now adduce.

I repeat my statement in other words. Honesty required a frank confession of wrong action; an avowal of the culpable and shameful conduct of the slave and atrocious persecutions of the friends of the oppressed. That is, if the history of the past was canvassed at all. What have we here, however? Why, in short it stands thus: "The Church is right. The spirit of the Discipline is true. The action of the Church is also true. The only error, where right. There is nothing wrong, save and except the mere wording of the Discipline! All that is necessary is to revise the statutes of the Church as to make them express our real sentiments and indicate our practice as it is." Such are its plain, unequivocal statements. I will now point out the utter inconsistency of this Report with the facts. It contains, indeed, eight false statements.

1. "The Methodist Episcopal Church has, in good faith, in all periods of its history, proposed to let the question, What shall be done for the colored people of the soil of slavery?"

2. "It has never ceased, openly and before the world, to bear its testimony against the sin."

3. "And to exercise its disciplinary powers to the end that its members might be kept unspotted from criminal connection with the system."

4. "And that the evil might be removed from among men."

5. "The Methodist Episcopal Church have done more to diffuse anti-slavery sentiments, to mitigate the evils of the system, and to abolish the institution, than any other organization, political, social or religious."

6. "The true position of our Church always has been, that the buying and selling, and, by inference, the holding, of a human being as property is a sin against God and man."

7. "That connection with slavery is *prima facie* evidence of guilt."

8. "That in all cases of immorality of this kind, the burden of proof should rest upon the accused."

These statements are now briefly offset with contradictions, the evidence in support of which we will give in detail if any one denies.

1. "The Church has never ceased, openly and before the world, to bear its testimony against the sin." The fact that, from the earliest period of its history, that Church has pursued in its legislation a continual series of changes; each succeeding one being less stringent than the other, until, in the process of developing a bad faith, the dilution and present chapter on slavery, which is a well known and acknowledged burlesque on common sense. And its utter unfitness is declared by the fact that this committee wish to displace it wholly by inserting a new chapter.

2. "It has never ceased, openly and before the world, to bear its testimony against the sin." The Church, declaring slavery a "sin"—and one word, Dr. Emory, in his history of the Discipline published by the Methodist Episcopal Church, says, on page 278—"All that related to slaveholding among private members was struck out in 1808." This is not forty years ago.

3. "And to exercise its disciplinary powers to the end that its members might be kept unspotted from criminal connection with the system." The Church has retreated, step by step, for half a century—relaxing its discipline, muzzling its ministry, suppressing discussion and proscribing, as no "other organization, political, social or religious," ever dared to do!

4. "And that the evil might be removed from among men." No such declaration was ever made by the Church. And the allowing of her members to hold without let or hindrance, to do all this for forty years shows the position of the Church to be directly the opposite.

5. "The Methodist Episcopal Church have done more to diffuse anti-slavery sentiments, to mitigate the evils of the system, and to abolish the institution, than any other organization, political, social or religious." The General Conference of 1836 said, "We wholly disclaim any right, wish or intention to interfere in the civil and political relation between master and slave as it exists in the slaveholding States of the Union."

6. "The true position of our Church always has been, that the buying and selling, and, by inference, the holding, of a human being as property is a sin against God and man." The Church, in 1840 even said that "The simple holding of slaves," constitutes no legal barrier to the election or ordination of a minister to the various grades of office known in the ministry of the Methodist Episcopal Church."

7. "That connection with slavery is *prima facie* evidence of guilt." There is not even the suspicion of wrong-doing attached to slaveholding since 1808, when all prohibition thereof among private members was struck out of the Discipline. And the very sufficient reason that it is no offense against the Discipline as it is, and has been for nearly fifty years.

8. "That in all cases of immorality of this kind, the burden of proof should rest upon the accused." The Report is a failure. It fails to meet the requirements of the case. It fails to do for the past. It will fail to pass. My desire to see the efforts to defeat it fail was expressed before I heard the numerous falsifications of fact that its preamble contains. I now think it deserves to fail. To pass it would be to endorse the pro-slavery statements of twenty years past. Nor am I surprised that Dr. Brown repudiated the thing in committee, and left for home.

But in order to avoid the offence that a plain, unequivocal statement might give—to secure the promise of a plausible sophistry, by which their conclusion would have the semblance of a logical deduction—men who know better consented to the presentation of the thing. Already has its weakness become transparent. The opposite party see it, and are prepared in their Minority Report to take advantage of it.

The adoption of the thing as a remedy for slaveholding, and as a rebuke of the system of slavery, will be judged of by the following fact.

During the reading of the Majority Report, a Kentuckian was observed listening with deep interest, in common with others. When it concluded, he turned to the one next him: "There, sir, that's a Report for you. There is some sense in that now, I tell you. But to-morrow when the 'Abolitionists bring in their Report, you'll see a fraud!'"

2d. The Episcopal address, the whole weight of which went down against the friends of reform.—Some anti-slavery delegates, wishing, perhaps, to obtain or retain the Presiding Eldership, or good city stations, and finding the Bishops, who have these gifts in their hands, all on the pro-slavery side, concluded, doubtless, that prudence was the better part of valor. True they might be frowned upon by their brethren at home, but what of that when the appointing power was on their side? The Episcopal address took the backrun out of those anti-slavery men who place *integrity* above *dog*.

3d. *Hope of office.* I could point my finger to some men in this body, that were lately to be leaders in the reform, that have lately become "Union-savers," out of hope for an agency, editorship, &c. In a few days, about twenty lucrative and honorable offices are to be filled, and the border men have declared that they will vote for no *new* man. But they know how to approach a leading new recruit, and propose to him a fit office, providing he will waive his anti-slavery notions and become a good Methodist. You can see the hope of office shining out of several who were expected to go for a new snap.

We are now satisfied that while slavery is maintained by the civil government, the Methodist Episcopal Church will maintain it, in all its forms in her communion.

[J. Floy, one of the delegates from New York, introduced the following report, from the Committee on the Tract cause, and, after an earnest discussion, it was adopted.]

The Tract Committee having had under consideration the publication of anti-slavery literature, recommend for adoption the following resolution:

"Resolved, That the book Agents and Tract Society be, and they hereby are, instructed to publish, in tract or book form, such anti-slavery matter as the subject of slavery may demand, including Mr. Wesley's Thoughts on Slavery."

AN AMERICAN DOCTOR OF DIVINITY IN PETER HALL.

The Massachusetts Sabbath School Society has published, for the use of the children of the Orthodox Congregational Churches in that State, a work entitled "Sabbaths Abroad," by the Rev. J. B. Waterbury, D. D., of Boston, a hunker of the hunkers, a supporter of the Fugitive Slave Law, and one who thinks it not worth while for Massachusetts to get excited merely because one of her Senators was knocked down by a Southern ruffian! In his sketch of a "Sabbath in London" occurs the following passage:

"My first meeting was that of the London Tract Society. It was dull. The speaking was very indifferent, not a ray of genius, or a sparkle of intellect, or a gleam of originality. The only incident worth mentioning—and that scarcely served to wake up the drowsy audience—was the introduction of a negro speaker. His skin was black as a coal. His whole speech, which was vulgar in diction, and very pompous in manner, was a tirade against America for holding slaves. This seemed to give the audience the animation which the other speakers had failed to awaken in them. They really seemed to enjoy this speech. First the feet then the hands, then the 'hear him,' were proofs that his was the telling speech of the occasion. The English are fond of giving 'hear him' to the speaker, wherever they can get a chance, and it isn't of the 'spiritual' kind either. What excellent philanthropists these people are! They have raised twenty millions of pounds, bought all the slaves, and then turned them loose, without the least provision for their welfare, or so much as inquiring if they were dead or alive. They say that when slavery is abolished in America, as I pray God it one day may be, it will be on a somewhat different plan. Freedom alone is not all that we must give them. They need to be prepared for the boon; and England, if she would confess it, has committed the great practical error of the way in which her emancipation was effected. However, let us not renege! Let us give her credit for what she has done; and if there is a better way, let us try, as soon as possible, to find it. After the black man had concluded, and the storms of applause subsided, I traced my way back to my hotel, musing on certain points which the exercises at Exeter Hall had suggested, one of these reflections naturally was how easy it is to see 'a mote in a brother's eye, when to a beam is in our own!' There is a considerable amount of unapologetic selfishness in the way in which England has done this. I traced my way back to my hotel, musing on certain points which the exercises at Exeter Hall had suggested, one of these reflections naturally was how easy it is to see 'a mote in a brother's eye, when to a beam is in our own!' There is a considerable amount of unapologetic selfishness in the way in which England has done this. I traced my way back to my hotel, musing on certain points which the exercises at Exeter Hall had suggested, one of these reflections naturally was how easy it is to see 'a mote in a brother's eye, when to a beam is in our own!' There is a considerable amount of unapologetic selfishness in the way in which England has done this. I traced my way back to my hotel, musing on certain points which the exercises at Exeter Hall had suggested, one of these reflections naturally was how easy it is to see 'a mote in a brother's eye, when to a beam is in our own!' 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THE ANTI-SLAVERY BUGLE.

REPORT OF THE KANSAS INVESTIGATING COMMITTEE.

Much as has been published of the outrages perpetrated in Kansas, the report of the Congressional investigating committee reveals still greater atrocities. The tyranny of the American Government through its agents, the Border Ruffians, takes infamous rank among the most bloody and revolting tyrannies of the past. Indeed, it transcends in enormity almost every other past or present, except its own insupportable wickedness in holding and treating as chattels some millions of its subject inhabitants.

The people and newspapers of this country have spent a great amount of breath and ink in denouncing the usurpation and tyranny of Louis Napoleon. But President Pierce through his military and judicial agents, has as really subverted the government and overthrown the constitution of his country, as did the French usurper. For this government, whatever its constitutional purpose towards the colored people, was designed for the protection of white men. While Pierce has used all its powers for the robbery, disfranchisement, larcinism and murder of all of the privileged complexion in the territory who are not willing to be owners of slaves and the supporters to its fullest extent, of the system of slaveholding. The French usurper disarmed the people—so has the American despot. The former suppressed free speech and placed his soldiers in the offices of the newspapers, the latter sends his myrmidons to destroy the types and presses and imprisons the editors. Within a few months five printing offices have been broken up without the least prospect of redress from the government. Napoleon made it treason punishable with the severest penalties to take any political action at variance with his own policy. Pierce has done the same. He tried it last year in Philadelphia, and now again in some scores of instances in Kansas; where citizens are now held in close confinement for attempting to organize a Republican government according to the provisions of the Federal Constitution, while numbers of others are held for the same offence for only showing a disposition to save their fellow-citizens from the outrages of a lawless mob. Treason by the Constitution can only exist by leaving war against the government. These men who are now imprisoned on the charge of treason, have ever, in word and deed, been most loyal to the government. Loyal, as we think, were those that they involved them in a wicked and disgraceful act of slavery. And yet the Constitution is overthrown by the President and his agents in order to punish them for not carrying their support of the system beyond the requisition of the Constitution. We think therefore that the President should not only not be re-elected to the office he has dishonored and abused but that he should be punished with the utmost rigors the law will admit for his wholesale robberies, murders and usurpations in defiance of the Constitution and the laws. And we think further that this experience proves that we need a Constitution and a government not for the protection of white men but one for the protection of the rights of all men. It should teach the people the utter impossibility of securing their own liberties while they are in consent to the enslavement of others. It should lead them to dissolve their partnership with tyrants and to "alter or abolish" their present form of government, substituting for it one which shall equally protect the rights of all.

We cannot of course republish the voluminous report of the investigating committee but we give a sample. Measures will be taken to circulate it widely over the Northern and Western country. The people should all in this work.

The following are the facts as they occurred at Bloomington on the occasion of one of the elections in that district.

II. DISTRICT—BLOOMINGTON.

On the morning of election, the Judges appointed by the Governor arrived and opened the polls. Their names were Harrison Burton, Nathaniel Rumsey and Mr. Ellison. The Missourians began to come in early on the morning, some 500 or 600 of them, in wagons and carriages, and on horse-back, under the lead of Samuel J. Jones, then Postmaster of Westport, Missouri, Claiborne F. Johnson, and Mr. Stedley of Missouri. They were armed with double-barreled guns, knives and pistols, and had flags hoisted. They held a sort of informal election, off at one side, at first for Governor of Kansas, and shortly after announced Johnson of Shawnee Mission elected Governor. The polls had been opened but a short time when Mr. Jones marched with the crowd up to the window and demanded that they should be allowed to vote without swearing as to their residence. And some noisy and threatening talk, Claiborne F. Johnson addressed the crowd, saying they had come there to vote, that they had a right to vote if they had been there but five minutes, and he was not willing to go home without voting; which was received with cheers. Jackson then called upon them to form into little bands of fifteen or twenty, which they did, and went to an ox wagon filled with guns, which were distributed among them, and then they rushed into the Judges' room with cocked pistols and drawn bowie-knives in their hands and approached Burton and Ramsey. Jones pulled out his watch and said he would give them five minutes to resign or die. When the five minutes had expired and the Judges did not resign, Jones said he would give them another minute and no more. Ellison told his associates that if they did not resign, there would be one hundred shots fired in the room in less than fifteen minutes; and then snatching up the ballot-box ran out into the crowd, holding up the ballot box hurrying for Missouri. About that time Burton and Ramsey were called out by their friends, and not suffered to return. As Mr. Burton went out he put the ballot box in his pocket, and took them with him; and as he was going out Jones snatched some papers from him, and shortly afterwards came out himself holding them up, crying, "Hurrah for Missouri!" After he discovered they were not the poll-books, he took a party of men with him and started off to take the poll-books from Burton. Mr. Burton saw them coming, and gave the books to Mr. Emberger and told him to start off in another direction so as to mislead Jones and his party. Jones and his party caught Mr. Emberger took the poll-books away from him, and Jones took him up behind him on a horse, and carried him back a prisoner. After Jones and his party had taken Emberger back, they went to the house of Mr. Ramsey and took Judge John A. Wakefield prisoner, and carried him to the place of election, and made him get up on a wagon and make them a speech; after which they put a white ribbon in his button-hole and let him go. They then chose two new Judges and proceeded with the election.

They also threatened to kill the Judges if they did not receive their votes without swearing them.

or else resign. They said no man should vote who did not swear that he would kill any man who would offer to do so—"shoot him," "cut his guts out," &c. They said no man should vote this day unless he voted an open ticket, and was "all right on the goose," and that if they could not vote by fair means, they would by foul means. They said they had as much right to vote, if they were in the Territory two minutes, as if they had been there two years, and they would vote. Some of the citizens who were about the window, but had not voted when the crowd of Missourians marched on there, upon attempting to vote, were driven back by the mob, or driven off. One of them, Mr. J. M. Macy, was asked if he would take the oath, and upon his replying that he would if the Judges required it, he was dragged through the crowd away from the polls, and cries of "Kill the d—d nigger thief," "Cut his throat," "Tear his heart out," &c. After they got him to the outside of the crowd, they stood around him with cocked revolvers and drawn bowie-knives, one man putting a knife to his heart so that it touched him another holding a cocked pistol to his ear, while another struck at him with a club. The Missourians said they had a right to vote if they had been in the Territory but five minutes. Some said they would come there and come there and get a dollar a day, and by G—d, they would vote or die there.

They said the 30th day of March was an important day as Kansas would be made a Slave State on that day. They began to leave in the direction of Missouri in the afternoon, after they had voted. Some of them were driven back to the house where the election was held, to guard the polls until the election was over. The citizens of the Territory were not around, except those who took part in the mob, and a large portion of them did not vote. 311 votes were polled there that day, of which but some 30 were citizens.

Major Oliver one of the committee it seems was one of the leaders of a company of Missourians who invaded Kansas. Several Missourians who voted under his lead testified to the fact, though the committee report that he did not himself vote. The following is the testimony of one of the witnesses:

Joseph Parker, sworn—Live in Atchison County, came from Buchanan County, Mo., in 1854; was at the March election, 1855; saw non-resident voters of the district whom he had known as residents of Buchanan County, and who have been residents of that County since, and still are residents of Missouri. Witness here gave the names of a number of those he then knew who were there with the company—among them Major Oliver of Atchison County, Missouri, nearly 300 of these men there. Major Oliver made a speech to them—a first-rate speech. To a question of Oliver he said: "You made a fine speech, and a peace or compromising one; that you thought all parties there had a right to vote." Here Oliver interrupted and said: "Witness, I did not justify myself coming to vote from Missouri as an armed, prepared, and ready to use force as a corrective to the Emigrant Aid Society." Witness: "I did not hear you explain it just exactly in that way, but you justified them in some way."

MORE ACITATION.

The Protestant Episcopal Church has managed to escape all agitation on the slavery question, except what Judge Jay and a few faithful associates have been able to produce in the annual theological assemblies of that church. But by the following from the Philadelphia Bulletin, we learn that Mr. Tyng of that city, has had the courage to speak out in his pulpit regarding the recent outrages that disgrace the land.

From the Philadelphia Bulletin, of June 30.

A SCENE AT THE CHURCH OF THE EPIPHANY.

THE SLAVERY QUESTION IN THE PULPIT.

Notwithstanding the extreme heat of the weather, a large congregation assembled last night, at the Protestant Episcopal Church of the Epiphany, at the corner of Chestnut and Fifteenth streets, attended by an extraordinary number of persons, of Saturday, that the Rev. Dr. Dudley A. Tyng, would discourse on the subject of "Our Country's Troubles." The announcement created more sensation than usual from the fact that the Episcopal denomination, as a body, have always disclaimed the introduction of such topics into the pulpit, as well as from the circumstance that the Rev. Dr. Tyng, since his connection with this parish, has generally preserved silence on questions having the most remote allusion to public affairs.—The minister having selected an appropriate text briefly gave his reasons for introducing the subject into the pulpit, and then proceeded to denounce in an eloquent and straight forward manner, the aggression of the slave power, the miserable truckling of the North to the South, the horrors of slave-breeding, and concluded by urging the congregation to exert their rights as freemen at the ballot-box, in staying the rights of the monster evil, and invoking aid for the suffering emigrants of Kansas. The sermon was listened to with breathless attention, and without interruption till the speaker, upon reaching the conclusion of his discourse, (who were made for heaven) for bondage, when Dr. Casper Morris, formerly a church-warden, rose from his pew, and, as one of the original church-wardens, entered his solemn protest against the desecration of the place and the day by such services. The preacher continued to deliver his discourse, notwithstanding the interruption, and at the conclusion of his sermon respectfully suggested to the gentleman who had interrupted his objections, to point out the wrong which he had committed in using the Sabbath as the time, and an Episcopal pulpit as the place, for the utterance of anti-slavery sentiments.

Mr. Tyng recoiled, too, that it would have been as well to have waited until he had concluded his remarks before interposing any objection to them. If he (Mr. Tyng) was wrong, he was open to conviction, but he would, as a minister of Jesus Christ, express his views of the great existing topic of the day. Mr. Tyng was perfectly calm and collected, and the unusual scene, and he appeared to be entirely unmoved during the decided sensation incident to the interruption of Dr. Morris. We should state, at the commencement of the remarks of Mr. Tyng several members of the congregation left the church.

After the sermon was finished, the members of the congregation gathered in knots to discuss the unusual event, while many of them congratulated the minister upon the decided stand he had taken. We understand that the matter will be referred to the Bishop of the Diocese.

In the New York Tribune, Tuesday, July 1, 1856.

The Rev. Dudley Atkins Tyng is a son of the Rev. Dr. Tyng, Rector of St. George's Church in New York, and, I am informed, a native of the District of Columbia. Mr. Tyng received his theological training at the Seminary of the Protestant Episcopal Church at Alexandria, Va., and has since been connected with the Seminary at New York. The Church of the Epiphany is the largest Episcopal Church in this diocese, and perhaps the wealthiest. Many of the congregation are connected by marriage with the slave-ocracy, and not a few of them are slaveholders. Hence the opposition to the Rector for proclaiming anti-slavery sentiments. A number of the pew-holders have left the church, and the Vestry at a meeting held last night, requested Mr. Tyng to resign. It is not likely, however, that he will suffer himself to be driven from his post without demanding an investigation into the ecclesiastical authorities. Mr. Tyng's predecessor, the Rev. James U. Fowler of Charleston, S. C., was distinguished for his strong Pro-Slavery views, but he never introduced his peculiar notions in the pulpit, although he gave free and frequent utterance to them out of doors. It is generally supposed that the Rector of the Epiphany was the first Episcopal clergyman in this city to preach a sermon on the Kansas and Washington outrages, but this is a mistake, as the Rev. Wm. Studdards, Rector of Grace Church, preached on these topics

at least a month ago, and was permitted to speak freely and truthfully without interruption. In 1857 and 1858 the Vestry of the Epiphany sponsored the use of the church for Temperance Lectures. The Vestry are of the old fog school—the Rector is decidedly a man of more vital and active character.

THE METHODIST EPISCOPAL CHURCH AND SLAVERY.

There are many members of the Methodist Episcopal Church in the West and North West, who still deny that their Church, fellowship slaveholders. Repeatedly we have heard the affirmation of members of the Church that the Church had divided on the question of Slavery and that there were no slave-holders in the Northern division, and consequently the Church had no responsibility or guilt in the matter. It would be well if the subscribers to the Bugle would take some pains to circulate the facts we publish to-day. If they wish other facts, they will find full particulars of the speeches and proceedings of the Late General Conference on the subject, in the late numbers of the Wesleyan, published at Syracuse N. Y. The Editor of that paper was present, and reported in full the proceedings. These proceedings prove the Church to be what the abolitionists have always charged upon it—that it is and has been—a slaveholding Church. Even its members who are called anti-slavery, show a miserable lack of moral vision, and evidently, to them, the Church is more than Freedom and Righteousness.

Not even the outrages of Border Ruffians in Missouri, perpetrated under the false impression that the Church is, as it should be, on the side of justice, could arouse the Methodist Conference to any self-respectful or proper action on this question, either in behalf of the slave, or its own persecuted ministers. The self-complacent calmness of the Pittsburgh Conference, which recently assembled in this place, was not at all to the credit of its members, as preachers of righteousness. About the same time that these ministers were so silently ignoring the slave and that gospel which preaches "deliverance to the captive," The mobocrats of Missouri were also aiding the slaveholder in a more energetic and active manner, though we doubt if they did more effectively. The Telegraph a few days since reported that the outrage chronicled below was perpetrated upon the presiding officer of a conference. It seems it was the minister of an individual Church.

From the Cin. Gazette, of June 26.

MORE BORDER RUFFIANISM.—A Methodist Minister, Turrel and Feathered.—The Border Ruffian Democracy of Missouri, like the Inquirer, believe their interests required that the pulpit should be silenced, the only difference being that our neighbors do not propose to adopt any more harsh measures than denunciation, and a stoppage of material aid, while the brethren of Missouri adopt the more summary and severe mode of tarring and feathering. It appears there is in Rochester, Andover county, Missouri, a Northern Methodist church, and the citizens, ignorant of the action of the General Conference, recently held at Indianapolis, got the idea that this church declares that its members cannot hold slaves, and thereupon declared the "Northern Methodist Church a nuisance," upon the same principle we suppose that Judge Leary's jury declared the Lawrence Hotel a nuisance.

It was then declared to be the will of the community that the preacher in charge of this Northern Methodist Church should be silenced. He was accordingly asked to desist from preaching, but he would not comply, and the St. Joseph Gazette informs us that, "as the penalty of his tenacity he was tarred and feathered." In the difficulty which occurred, another man named Holland, an "Abolitionist" was killed. A series of resolutions were adopted, declaring that every Northern Methodist Anti-Slavery man in the county should be notified by the Vigilance Committee, to pack up and leave, "and in the event of their refusal, the committee to make report of the same to this meeting, at which time this meeting will take such measures as may be most expedient for their immediate expulsion from our midst."

The first resolution in the series adopted by this Anti-Northern Methodist Church meeting read as follows:

Resolved, That we believe in the constitution of the United States, and the constitution of the State of Missouri, and every feature thereof, and that we hold in abhorrence any political party, or any persons, whatsoever, wherever found, that will act in violation of either.

The constitution for which these people profess so much attachment, says: "Congress shall make no laws respecting an establishment of religion or the freedom of speech, or of the press."

The constitution of the "regulators" of Missouri is worthy of the Border Ruffian family.

A VOTE LOSE.—We noticed last week that the bill in the House of Representatives for the admission of Kansas to the Union, was lost by one vote. Subsequently the question was reconsidered and the decision reversed by a vote of 99 for admission to 97 against. One help to this change, was the fact, that Herbert, the murderer of Keating, was at large and voted against Kansas on the first occasion, but before the latter vote was taken, he had been indicted by the Grand Jury for murder and as bail was refused, he was safely locked up in jail when the last vote was taken.

A CHANCE FOR AN ABOLITION STATE.—The Buchanan paper of Canfield, thinks that the only chance ever to have "one whole abolition State," for Cheesedon (the Reserve) to dissolve itself from the Union, and annex Slave. That is a plan we had not thought of before, but we go for it, provided the Border Ruffian advocates will go South with their friends, as we have no doubt they would in such an event.

FIRST OF AUGUST.—The colored people of Salem are making preparation for a grand celebration of West India Emancipation on the approaching first of August. Rev. Mr. Graham, of Pittsburg, is advertised as the speaker. The meeting during the day is to be held in the Fair Grounds.—Citizens generally are invited to attend.

THE GERMAN PRESS.—The Cincinnati Volksblatt states that there are in the United States, ten daily and thirty-five weekly German papers which support Buchanan and German dailies and thirty-four weeklies in favor of Fremont. Those in the Catholic interest are in favor of Buchanan.

There's many a slip 'Twixt the cup and the lip.

One of these unexpected slips has happened to our thirty neighbors of the Farquhar House, in this place and those who congregate there. Last week, pressed by the public sentiment of the village and bowed by the prosecutions commenced against them, the keepers of the Farquhar House gave up the liquor in their possession to a Committee of the citizens. For a few days they got along very well, till perhaps their flasks were drained, when the thirsty souls commenced a series of efforts to regain possession of the liquor. After divers fruitless efforts they finally succeeded in getting hold of two barrels of whisky, through the agency of a Dr. Bloom, pretending they were going to take it to Berlin. But instead of going North-

East they went with it West as far as Damascus, where they left it on a porch stating that they would call for it between then and morning. Perhaps they did. But it is they were sadly disappointed. For during the evening, the citizens of Damascus, learning that there was liquor in town rolled it into the street, knocked in the heads of the barrels and made a bonfire of their contents. And so the Farquhar House men and their blooming customers are as dry this morning as they were yesterday and a good deal more chaffallen.

A CONVENTION OF SPIRITUALISTS.

LIVONIA, Mich., July 2.

DEAR BUGLE:—I have been attending a Convention held by the Spiritualists of this State at the village of Farmington, and as the speeches made and the Resolutions adopted on that occasion seemed to cover the whole ground of Radical Reform, I deemed that a brief account of the affair might not be wholly uninteresting.

The Convention allowed perfect freedom of discussion, which was most thoroughly improved. Henry Wright was there with his usual amount of good humor and smile-provoking remarks. H. Cornell, Principal of the Bedford Harmonical Institute, Mrs. Seymour of Waukegan, a powerful "medium" and a host of other good and true reformers. Slavery, Intemperance, War, Licentiousness, the use of Tea, Tobacco &c., were fully and freely discussed. The sentiment of the meeting, as expressed in the resolutions and remarks made, were utterly condemnatory of any and every thing however time-honored and prejudice-guarded, which was an obstacle in the way of humanity, from the enslavement of ignorance and misdirection; not sparing even those two great idols of the American people—the Bible and the Union.—There were many speeches made on the occasion purporting to come from disembodied spirits. One from Martin Luther, through Mrs. Seymour, "medium" which seemed worthy of that fearless reformer and breathed in every sentence the spirit of the man who, nailing his articles to the Church door at Wittenberg exclaimed: Here I stand. So help me God, I cannot do otherwise.

One from Melancthon through the same medium eloquent and replete with the most unimpeachable anti-slavery, and transcendently beautiful with the spirit of true religion. There was likewise manifested a strange phenomenon on the person of Mrs. Seymour, purporting to be spirit writing which was traced on the arm of the medium by her finger through two thicknesses of silk in the presence of the whole audience and was read by all who chose, being perfectly legible. The name written was Charles Wesley. In a few moments the letters which were raised on the surface disappeared, having carried confirmation to the minds of believers, and perplexity to sceptics. Concerning the origin of these kindred manifestations, your correspondent has nothing to say. They seem at least eminently worthy of careful investigation. One thing is self-evident, the sentiments uttered on that occasion are God's truths whether they emanated from spirits in or out of the body, and all true reformers will give them a God-welcome. We are most happy to see Spiritualism coming down from that wispy washy transcendentalism which has so long characterized it to the plain practical every day truths of real life. Girding on the whole armor of truth and manfully fighting the battles of the right. We think the Convention has been eminently encouraging and in the firm hope of the ultimate triumph of the right.

I remain yours,

R. L. ALEXANDER.

News of the Week.

FROM KANSAS.

St. Louis, July 9.

Advices from Topeka to the 4th are received. Convention met there the 2nd, and passed resolutions in favor of the Republican party, denouncing democracy, and appealing to friends of free Kansas in Congress to stop supplies until Kansas was admitted to the present Constitution. Marshal Donaldson and Judge Emore read to Convention the President's February proclamation, Shannon's proclamation, and a new one from Woodson, Secretary of the Territory, also a note from Sumner, stating he would prevent the meeting of the Legislature, but they were not heeded.

About eight hundred people were present, all armed.

Both branches of the Legislature met the 4th; Quorum present; roll called.

About noon Sumner entered town with two hundred dragoons, and planted two pieces of artillery at the head of Kansas avenue.

The troops were drawn up before Constitutional Hall and Sumner told the citizens he would not disarm them or break up the Convention, but he would dissolve the Legislature, and he would do so.

Sumner then repaired to the Hall of Representatives, and in a gentlemanly manner informed the members he had orders to disperse them, and that he should enforce it. He said: "I am called upon to perform the most painful duty in my life, under the authority of the President's proclamation. I have been sent to dissolve the Legislature, and in accordance with my orders, I command you to disperse. God knows I have no party feeling in this matter, and will have none while I hold my present position in Kansas."

I have just returned from the border, where I have been commanding a regiment of armed Missourians, and am now here with instructions to dissolve this Legislature, and I again command you to disperse.

Judge Schuyler asked if they were to understand that they were to be driven out at the point of the bayonet.

Sumner replied, I will use the whole force under my command to enforce my orders.

A similar scene was enacted in the Senate, and also dispersed.

The Convention was preparing resolutions endorsing the State Government and the Topeka Convention.

Fears of invasion had kept large numbers from attending the Convention. Lane had not arrived as yet.

WASHINGTON CITY, July 8.—Col. Brooks' assault and battery on Mr. Sumner came up before the Judge of the Criminal Court this morning.—The trial was largely attended; Senator Butler and other members of Congress were present. The District Attorney read a correspondence between him and Mr. Sumner, to show that he had used due diligence, though unsuccessfully, to obtain the presence of Mr. Sumner, who had expressed himself that he had no desire to take part in the proceedings, and left the city. The testimony of Wm. L. Leidy, who had caused the arrest of Brooks after the assault, and that of J. W. Simmons, Keitt, Senators Foster, Pearce and Toombs, in mitigation, at the instance of Linton, the counsel of the accused, was taken. Extracts were also read from Mr. Sumner's speech, reflecting on South Carolina and on Mr. Butler. Drs. Boyle and Lindsley and Senator Benjamin testified the last, expressing his opinion from what he saw of Mr. Sumner's notes, that Mr. Sumner had his speech printed before delivery.

Col. Brooks made a short speech, regretting that Mr. Sumner was absent, as he had hoped for the benefit of an interrogation concerning his testimony before the House Committee. He also took the ground that there are some offences for which the law affords no adequate remedy, and said that while he had a heart to feel and a hand to strike

he would redress the wrongs of his political mother, from an effort to cover her with dishonor. His property might be squandered, his life endangered, but he would be true to her who bore him. He then said that he bowed to the majesty of the law, and would so receive his sentence.

Judge Crawford said that as the matter might perhaps at that time be the subject of investigation at another place, meaning the House of Representatives, he would forbear to comment on the testimony, and would pronounce the judgment of the Court that Mr. Brooks pay a fine of \$300.

Mr. Brooks then retired with his friends.

THE BROOKS CASE.

The Editor of the St. Louis Democrat, writing from Jefferson City, the capital of Missouri, on the 25th ult., says:—"There are no cannon in Jefferson City but two spiked, unmounted ones in the basement of the Capitol. Scouring Bricks, Green or of Missouri, a state nominally at peace with the United States, sent twelve pieces of cannon and twenty-two boxes of muskets to Atchison and Springfield for the conquest of Kansas, a Territory of the United States. This fact requires no comment but it calls for impeachment. Many a man for a life-time crime had to stretch his neck over the block."

FREMONT IN VIRGINIA.—The Editor of the Massillon News says:

We, last week, met an old friend from Virginia who informed us that in Marshall county in that state he thought there would be a majority for Fremont, if there was a regular Fremont ticket formed.

A WOMAN TO BE EXECUTED.—A female slave has been sentenced to be hanged in Powhattan County Virginia, for the murder of her baby.

NEW YORK, July 9.—The New York papers contain Fremont's letter accepting the Republican nomination.

"EDITORIAL JOTTINGS," is the heading of a column in each number of the New York (Ky.) Daily News. As a sample of the spirit of this paper, only daily in Kentucky out of Louisville, and which for seven years has stood boldly battling against slavery, we extract a few paragraphs.—Those who like ex-President Fillmore as expressed in his Albany speech assume that all the Southern people are either slaveholders or the friends of slavery, may read these extracts with some surprise, but possibly with profit:

If there is a God, we had better be conforming our actions to the standard of Right. If there is no God, Justice is the best thing we can set up in his place, for the safety and happiness of the race.

Of all governments on earth, Slave States are the weakest. The loss of a single battle before Syracuse destroyed the liberties of Athens.

The slaveholders asking to extend slavery, is as absurd as one begging his neighbor to allow him to give him the cholera.

The letter of Josiah Quincy comes like the voice of old Rome upon degenerate Italy.

The South claims that slavery is a "paternal" institution; we object not so much to the paternalism as to the slavery of the children!

Slavery, like Saturn, eats up all her children.—Kentucky ought to have now three millions of people. Two millions are eaten up already. By and by the balance will follow the same fate.

Would it not be a singular historic retribution, if a son of South Carolina—rising from a class which slavery has so much cursed—should inaugurate that new policy, which will free mankind from that enemy of the human race?

Ben Harlan, speaking of the efficiency of slaveholders, said: "they marched bravely as far as Muldrow's hill, when a rain coming on, they all went home after their umbrellas."

The slaveholders after to despise the Mormons. Let the Mormons allow the fathers to sell the mothers and children, and they will be so low in the scale of morality, that the slaveholding Christians may fraternize with them.

DISUNION.

The sentiment of disunion is rapidly spreading at the North. Many shrewd politicians, who formerly discarded that sentiment as the worst of all political heresies, now confess that disunion is the only effectual remedy for the evils under which the country is suffering.—J. S. P., the well-known Washington correspondent of the Tribune, in one of his recent letters, avows himself personally in favor of a separation between the Free and the Slave States. We give the following extract to show the connection in which this avowal is made:

"The men who are unwilling to expose their precious bodies to personal danger have no business in Congress under existing circumstances. It is no place for those who are constitutionally timid—no place for men who have an inherent repugnance for peril and personal collisions. All such are in duty bound to stay away and leave the field clear to men of different mettle. All such should be promptly set aside by the Convention if they themselves do not know enough to keep back. The only qualities now needed for Congress are courage and the ability to fight. It is fighting men who are wanted in both branches. Not scholars, but warriors. The cause of Freedom is languishing for the want of them. The want will be still more felt in the future."

Personally, I have no doubt that the Free and Slave States ought to separate, and thus avoid this conflict. But this idea is not palatable; and, so far as I know, it is not generally shared by our people. And if it will insist upon preserving the national Union, and sending representatives to Congress to take measures to resist the present determination of the South to quell freedom of action on the part of these representatives by the only course of action adequate to the emergency.

"Let no one dismiss this suggestion as capricious or inconsiderate. It is founded on the most thoughtful and sober consideration of the subject. The United States is a collection of the Northern and Southern systems of civilization, growing out of the destruction of all compromises between them, necessitate the condition that the impending points should be of equal obduracy. To present simply the mental culture and elevated sentiment of the North against the pistol, the bowie-knife and the bludgeon of the South, is to court disaster and humiliation and subjugation, and invite aggression and insult and bloodshed. It is to pit sheep against wolves. It is to set unarmed men in battle. The absurdity of it is clear to every beholder. And while the voice of Humanity and Christianity cry out in horror against the necessity referred to, its recognition must, nevertheless, be accepted and acted upon."

Receipts for the Bugle for the week ending July 9.

John D. Copeland, Columbiana, \$1.00-593
S. B. Weary, Akron, 2.00-625
Enos Gould, Sullivan, 2.00-625
James Whitney, Marlboro, 75-586
Lewis Culbert, Rootstown, 1.50-588
Riley Hall, 1.50-588
Chauncy Sanford, Randolph, 1.50-588
Joseph B. Highton, Elinburg, 2.00-505
Dr. A. Brooks, Marlboro, 2.00-602
Esther Walton, 2.00-602
Joseph Carroll, Jonesville, 5.00-507
Wm. Ingersoll, Gratons, 1.50-583
James Smith, Lowellville, 3.00-522
Samuel Harris, Mt. Union, 1.50-534
John Deming, Salem, 3.00-594
David Schofield, 1.50-529
Hunt & Boone, 5.25-664
D. H. Hise, 2.25-561
Josiah Hise, 1.50-580
Cheese & Wright, 2.00-586
Jacob Heaton, 2.00-568
Simon Sharp, 2.00-531
Isaiah Thayer, Columbus, 1.00-594
John Gardner, Hubbard, 1.00-594

J. & L. SCHILLING,

ARE NOW IN RECEIPT OF THEIR

THIRD LARGE STOCK OF GOODS;

for the season, embracing a large and varied assortment of

LADIES' TEEN SUMMER DRESS GOODS;

Consisting in part of Summer Silks, Tissues, Berages, Challies, Balzaines, Lawns, Gingham, Chambrays, Prints, Black Silk, White Gingham, and Fancy SUMMER SHAWLS, an Elegant Stock of Silk, Broad, Striped, Gimp, Lace, and Neapolitan BONNETS, of the Late June Style; together with a splendid lot of Bonnet Ribbons, Trimmings, Embroideries, Mitts, Gloves, Hosiery, Linen Handkerchiefs, Mantilla Lace, and some 300 Embroidered Sales and Cambric Collars, of very rare and unique styles, at unusually low prices.

We are also in receipt of some FOUR HUNDRED YDS. MORE OF THAT SAME BLACK SILK, which is so celebrated for its richness of Lustre, its wonderful pliability and its unrivaled cheapness.

We have also a full stock of Skirting and Skirting, Ladies' Fancy French Baskets, Parapets, Fan-Table Covers, a full stock of Men and Boys' Clothing, Pantaloons, Vestings, Summer Scarfs, Napoleon Ties, Green Gown, and Fancy Transparent Window Shades and Fixtures.

300 BOLTS WALL AND WINDOW PAPER, A Full Stock of Glass and Queensware, Carpets, and Carpet Chain, etc., &c.

Owing to the lateness of the season in which the above purchase was made, we were enabled to obtain many kinds of Goods at greatly reduced prices and consequently offer to the trade some rare Bargains.

Please call and see for yourselves. Thankful for past favors we hope in the future, by strict attention to the wants of the community, to merit a still greater share of your patronage.

Yours Respectfully,

J. & L. SCHILLING.

Salem, July 5, 1856.

ENOS L. WOODS & CO.

Steam Engine Builders;

ALLIANCE, STARK COUNTY, OHIO.

Engines of the best patterns built to order; all very reasonable terms. June 21, 1856—ly.

J. C. WHINERY D. D. S.,

SOUTH SIDE OF MAIN STREET, SALEM, O.

Continues to give close attention to all the changes and improvements in the practice of Dentistry and is still operating extensively and satisfactorily in all branches of his Profession.

His uniform success, even in the most difficult operations, has been such heretofore as to warrant the assurance that full satisfaction will be given to those who may avail themselves of his services. He has procured the right of Dr. A. B. Clayton to use his preparation of colored Gutta Percha when desired as a base for artificial teeth.

See All operations warranted.—Salem, June 7, 1856—6m.

STITT & BROWN,

May 10, 1854 3. GEORGE FLECK.